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THE

SYMBOL OF THE CROSS

By Alma Haugsjaa

Emmaus Lutheran Church, Eugene, Oregon, in a alcove above the baptismal font, there is a wood carving, "Symbol of The Cross," which is a masterful piece of art.

This was hand carved by the late Pastor Lewis Larsen. He gave it to the congregation of Emmaus Lutheran Church, when he was the pastor of the church and was pastor there for many years, until his retirement. The carving was Pastor Larsen's hobby.

The "Symbol of The Cross" is a wood carving of the cross being worked in with and around the cross, the monogram of three letters I. H. S.

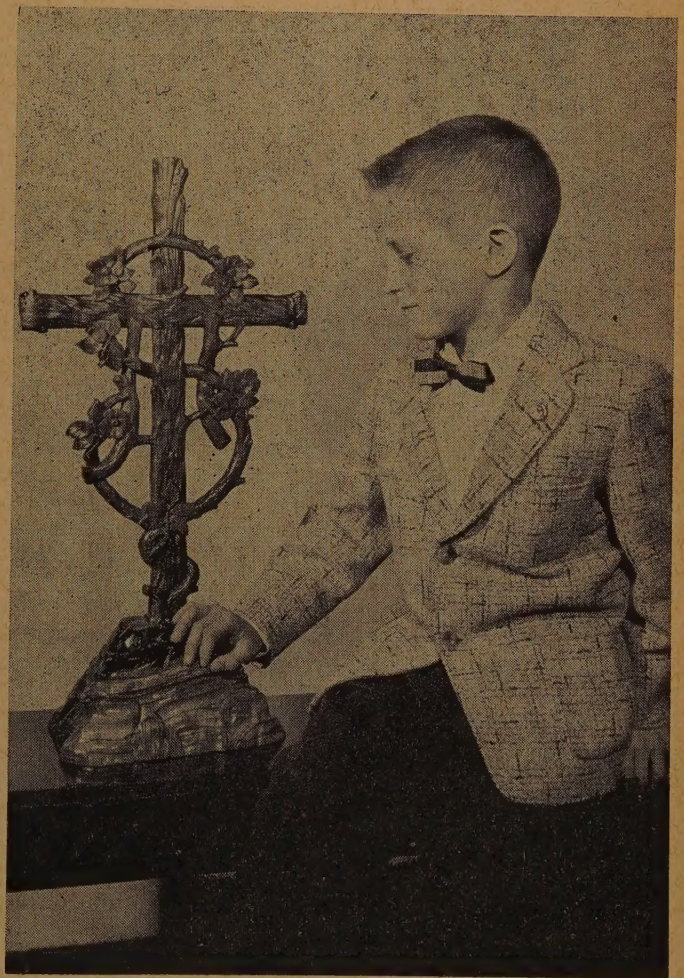
The vertical stem of the cross forms the letter I, "Jesus, the Son of God and Son of Man."

The letter H is fastened to the cross for without that the ship has no resting place, but is like a ship without anchor and without anchor.

The letter S is a vine growing out from the rock of salvation at the base of the cross. In this case, it is a reminder of the beautiful hymn of Bernhard of Clairvaux: "Hail Thee, Saviour and Atoner." This vine grows from the base of the cross, for there salvation has its roots. Then it winds itself upward around the cross and spreads itself out to form the letter S. In doing this, the vine lends itself to make the cross bar of the letter, H, and completing it into one letter; for this is the symbol of salvation.

At the foot of the cross, another branch has come up, but it does not cling to the cross. It bent itself out into the world of sin and unbelief. We must pray that some of those who have wandered out into the world of sin, may be brought back. God is able to graft them in, for "His mercy endures forever."

At the foot of the cross still springs the water of life. Here, just there, where the branch was broken, life sprouts again and grow forth and bear fruit. The way out for the sinner is through repentance and renewal of



"The Symbol of the Cross" was hand carved by the late Pastor Lewis Larsen. His grandson Kent Larsen is sitting beside the cross.

News and Notes



New Parsonage at Hamlin, Iowa

Eugene, Oregon. Pastor Milton Peterson of Petaluma, Calif. has accepted a call to become pastor of Bethesda Lutheran Church. He will take charge in September.

Brooklyn, N. Y. Dr. Hans C. Jersild, pastor. Mr. and Mrs. Thorvald Jorgensen celebrated their Twenty-Fifth Wedding Anniversary on Tuesday, February 4th, but the formal observance of the Silver Wedding took place on Sunday, February 2nd. In honor of the occasion Mr. and Mrs. Jorgensen, who have been faithful and devoted members of Salem Church during the entire twenty-five years of their marriage, placed flowers on the altar of the church on that Sunday. The flowers were carnations in the red and white colors of Denmark, the native land of the couple.

In the course of the afternoon and evening friends and relatives arrived in a steady procession, and during the evening an interesting program was presented. Among the speakers were Dr. Jersild; Mr. Viggo Andersen, Vice President of Salem Church; Mr. Carl Bruun, Senior Deacon; and Mrs. Viggo Andersen, President of the Ladies' Aid Society. All the speakers eloquently eulogized the Silver Wedding couple, thanked them for their long and loyal service to the church and expressed the hope that they would have a bright and happy future. The program concluded with the singing of a song, written for the Twenty-Fifth Wedding Anniversary by Miss Ida Johnson. The

song was written to the melody of the well-known Danish Wedding Song, "Jert Hjem Skal I Bygge Paa Ordets Klippegrund."

The summer service schedule for June-July-August is a 10:00 A.M. English service. There is no Danish service till September.

SING A SONG OF BIBLE CAMP FOR CHILDREN, YOURS AND MINE

By Frau Pastoren

Scratch me anywhere this week and I'll ooze Bible Camp. Study, work, play, sing, eat—97 children walking around with Bibles and notebooks but making a wild dash for the dining hall door when the bell rang; a dozen or more adults who had set aside personal convenience and comfort to spend a week with the children and the Word: "One generation shall laud Thy works to another," and that is just what happens at Bible Camp.

The handcraft director started with 90-some kits for making wooden crosses, 40 leather belt kits, innumerable copper plaques, keytainers, address labels, etc. Have you ever tried to keep track of 97 objects made of small parts, plus sandpaper, varnish, brushes, children and errors? It's not conducive to peaceful living, I might tell you. Or how about the men who built, assembled, planned and conducted games, plus hunting up a Johnny or two that disappeared at recreation time? Or counsellors who were up at night in stormy weather with their broods, hunted up mislaid ob-

jects, combed hair for the little and taught or worked all day? the teachers who made Joseph live again and talked of missions in lives. And let's not forget the man the dean and the canteen man who always seemed to be where were needed, in or out of the line duty. And of course the cooks whose good efforts the rest just wouldn't jell! Real fellowship in this game.

Schedule: rise at 7, eat at 7:30, meeting at 8 while the children cleaning their quarters, Bible at 9, Missions at 10, Music at 11. Recreation came after dinner and time; in the evening devotions, campfire or a good movie filled hours. Evening prayers in the dorm were conducted by the counsellors; children participated actively.

One high spot of the week was the question box. What would you ask from children 9-14. Here are some: What is the Holy Spirit? How God be three? If God is not how did He get here? Do angels have wings? Should we be afraid of the devil? Did God create the world in 6 days? How many sisters and brothers did Jesus have? How old were Adam and Eve when they came to Paradise?—This is just a sample; there was a sheaf of questions. I'm not sure they could all be covered in the hour allotted.

Another afternoon I must mention was the pantomiming of Bible stories by each cabin for the rest to guess. We can yet see Moses leading his people.

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JOHN M. JENSEN, Editor
Spencer, Iowa
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Editorials and Comments

OUR EDUCATION

month or so the schools will open their doors and young people will go back to the colleges. It is our hope that parents and the public in general are beginning to think seriously about our educational system. We are beginning to see that the system is generally weak. We hope that the ambitious student can learn a great deal in high schools and colleges, but that is not because of the present system and spirit of the institutions, but it is in spite of the system.

Ed Toynbee recently wrote about our education. He said that the Russian Sputniks had made the Americans aware of a number of things. But we fear that we shall forget the shock we got at that time. It is surprising that the ordinary college graduate knows in the line of science and languages, when he comes out with his degree.

We hear a great deal about the need of more money for education. But it might be interesting to ask about other things. Money alone will not solve the problem. Raymond Brown writes in Newsweek July 14, that "The cost per student since 1890 has increased tenfold in constant dollars. Primary school enrollment has increased threefold and secondary school enrollment has increased threefold; but expenditures for education 100-fold."

What Mr. Moley says:

A major increase in expenditures has been caused by three factors: (a) Inefficient use of teachers' time and of school plant; (b) excessive cost of construction by the addition of vastly excessive accessories for community use, such as teaching children, and (c) the dilution of the curriculum by such courses as marriage and family relationship, homecoming, junior homemaking for boys, beauty care, and behavior, stagecraft, square dancing, and fly-casting. These are not in addition to basic subjects, but are in competition with them.

Finally, we are educating children for off-hour matters rather than in the fundamentals. Those fundamentals are (a) to train children to think and (b) to respect the moral principles. Neither is helped by the sort of education I have mentioned. If leisure-hour matters are to be taught, and if they are carefully determined and planned to meet a genuine need, they should be offered in off-school hours in addition to the substance of a decent education in school hours.

Educational institutions are softening up a generation of children who, in the face of the hard work and discipline of Communist countries, should be the hope of the world.

Someone may say that this is not a problem for the editor of The Ansgar Lutheran. But it seems to us that the church colleges have a wonderful opportunity to lead the way to a new day. The church colleges are not generally wealthy. They should not try to keep up with the Jones'. By that we mean keep up with the state colleges. But they should lead the way in greater discipline, stricter demands, more learning, etc., etc. If men of great stature would see this and inspire the students, we might get somewhere.

It would be like a revolution which would require a great deal of courage. But it would no doubt be difficult to infuse blood, sweat and tears into our educational system. We are too wealthy to become revolutionary. We are too satisfied with things as they are. The World Series will soon be on, and the colleges will be out for football.

OUR YOUNG PEOPLE'S WORK

The fact is that Luther League work is difficult in most places, and very few seem to make much of a showing in any congregation. The reason for the weakness of the work is that youth is always a problematic age. But one of the main reasons for our present difficulties is that we do not treat the young people in a natural manner.

Their school work is too easy. They are not impressed with the sense of duty and responsibility. The parents do not discipline their children. It makes us rather provoked that parents often go about mowing the lawn while Betty and Johnny play around.

Another point is that we are told that the young people should be able to do things for themselves. Thus we force them into adult ways of life before they are grown up.

We know that youth leaders make fun of the old league programs, where the pastor or some older person took charge and conducted the whole thing. Sometimes it was mere reading from a good book. But were these programs not fully as good as some of them we have now? At least the young people had respect for the leader.

Now children of 14-15 are taught to do things themselves. They are to have the devotions and take care of the discussions. Of course, the leader is supposed to be there, but he is to say as little as possible.

This may all sound so good. But the fact is that the young people of that age are not generally mature enough to conduct the program. When we ask them to do it, it becomes somewhat of a farce. The more serious minded young people get disgusted with the program, and the others are not impressed. Thus the whole program is weakened.

Perhaps a courageous pastor should ignore all the ideas passed along by the leadership schools and blaze a new way in his training of the youth. There should be material enough in the Bible, in the biographies of missionaries, and in the story of the church to challenge the youth. Why don't the program helps sent the churches from the youth offices think of these sources?

* * *

It may be some reader thinks that the editor is getting out of bounds. He is expressing views that are completely off. Well, we shall be glad to get letters setting us straight, if we are so wrong.

Church News from here and there

DISTILLERY UNDER POPE'S CONTROL, ORDER CLAIMS

The Christian Brothers, a Roman Catholic order which operates a number of high schools in the U. S., has filed suit to recover \$490,000 in taxes paid to the Internal Revenue Service under protest as a result of a recent tax ruling that it is not a "sacerdotal order." Its members are lay brothers and not priests, the IRS held.

The tax represents the Federal levy on profits since 1952 from the brandy distillery and winery operated by the order at Napa, Calif. Under its corporate name, De LaSalle Institute, the order has brought suit for recovery of the money.

De LaSalle Institute in its petition to the Federal district court at San Francisco has contended that the tax is improperly levied since "all property of the plaintiff is church property subject to the control of the Pope."

Protestants and Other Americans United for Separation of Church and State announced that it will file a legal brief in the U. S. court for Northern California asking that Federal courts declare all commercial business activity of churches or church-related groups subject to "unrelated business tax."

Paul Blanshard, special counsel for POAU, said: "Christian Brothers wine and brandy is distributed by Fromm and Sichel, a 70%-Seagrams-owned subsidiary. Thus, the religious exemption of the Christian Brothers from unrelated business taxes could give a tax advantage to America's largest commercial producer of whiskey."

SHORTAGE OF PRIESTS CALLED CHURCH'S GREATEST AMERICAN PROBLEM

Shortage of clergy is the most serious problem faced by the Roman Catholic Church in South America, Archbishop Juan Landazuri Ricketts, O.F.M., of Lima, Primate of Peru, declared in Chicago.

He told 2,000 delegates from 34 states at the 16th annual Serra International convention that the scarcity of clergy has continued as the common problem of the Church in all South American countries despite a vocations campaign in the last 25 years.

In fact, he said, the proportion of clergy is less than it was a quarter of a century ago. While there were 19,000 priests working among 90,000,000 Latin Americans in 1925, he said, the number increased to only 29,900

by 1954 although the population climbed to 160,000,000.

Serra International is an organization of Catholic business and professional men interested in promoting religious vocations among young people.

There are 176 Serra Clubs in 38 states in the U. S., Canada, Mexico and Peru with 8,100 members. The Serra Clubs are named after Father Junipero Serra, founder of many California missions.

Archbishop Ricketts said that because of the clergy shortage, the first concern of Latin American bishops has been to establish and expand seminaries. Many new seminary buildings have been built in recent years, but more are needed to train the number of priests required to care adequately for the expanding population, he said.

SOCIAL SECURITY EXEMPTION SOUGHT BY AMISH

Exemption from the social security law was asked by Amish in Ohio, Indiana and Pennsylvania in a statement read to the House Ways and Means Committee in Washington, D. C.

"Old age survivors insurance is

abridging and infringing on religious freedom," the statement sent by Bishop Henry N. Mil Middlebury, Ind., said.

"Our faith has always been sufficient to meet the needs as come about," it added.

SURVEY SHOWS AUSTRALIANS PER CENT CHRISTIAN

Sydney, Australia—At least 90 per cent of Australians claim to be Christians, a survey by Sydney University showed. It was based on public opinion polls and census data.

However, the survey disclosed only 63 per cent of the population are Christians have a definite belief in life after death, and that belief is held by more Roman Catholics and Lutherans than other groups.

Of these claiming they were Christians, 41.9 per cent said they were Anglicans; 24.3 per cent Roman Catholics; 12 per cent Methodists; 10 per cent Presbyterians; 1.5 per cent Baptists; 1.5 per cent Lutherans.

Congregationalists, Jews and Unitarian Army members made up 6 per cent.

More Roman Catholics than any other Christians went to church regularly, the survey found. Of each 100 attendances, 45 were by Catholics; 25 by Anglicans, 10 by Methodists.

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The Wrestler

By S. T. Eward

THE PROPOSAL COMMITTEE AND PASTOR'S SALARY

The average salary of clergymen in the U. S. is \$3,044; the minimum \$2,500 minus, which 49% of them receive; and the maximum \$7,000 plus, which only 2% receive. In large cities some receive as much as \$15,000 or even more. This is a report issued by Seymour E. Harris, Chairman of the Department of Economics, Harvard University, printed in the May Atlantic Monthly.

The average salary of clergymen is less than that received by Accountants, Airplane pilots and navigators and many others. The only ones who receive less are female barbers, beauticians and manicurists, hucksters and peddlers, janitors and sextons, female librarians, musicians and music teachers, newsboys, female nurses. By comparison the average income of architects at the age of 62 is \$14,000; of baseball players in the major leagues is \$14,700; of top business executives \$70,000; of college football coaches \$6,183; of bricklayers \$7,240; Carpenters \$6,260; Electricians \$6,680; Plumbers \$6,700; All building \$6,440; dancers and dancing teachers \$3,740; dentists \$8,900; newspaper editors \$6,000, also reporters; engineers about \$7,500; lawyers, mean \$10,218; median \$7,833;

motion picture laborers \$6,320; musicians \$16,017; female social workers \$3,800 school teachers \$4,285; Teachers \$8,750; trade union \$17,500 and truck and tractor drivers \$4,640.

These statistics are based on official documents of the government including census and other data of the Commerce Department.

The pastor's salary will be one of the items which the Proposal Committee will face in making its program of the church with regard to preparing a budget for reorganization to the congregation financially.

This item is the one which the churches are apt to guard most closely. The attempt to keep the salaries has been justified by some grounds that it would be difficult to make the salaries so high that they would attract unworthy men to the holy office. As sound as this is, it is equally dangerous too as a reason to cover up a motive. Committees that like to make a decision by comparing the salary with that of other professions will need to compare it with the same classification—priests.

Washington Observer

By Gerhard Lenski

CONGRESS IN SEARCH OF AN ETHICAL CODE

Sherman Adams-Bernard
 The case has raised some perplexing questions in Washington. The questions are not new. The more they get, the more insistent they become. They can be stated in simple terms. Who shall lay the law to those who now lay the law? Who shall investigate the investigators? Who shall discipline our policemen?

The high officials, by reason of their office, enjoy a certain legal immunity. In many areas the ethical code to govern conduct is left to the discretion of the official and is not prescribed. All this, in the hands of wise and good men, is excellent. In the hands of others, the result is repulsive, the conscienceless, the crooked, this is an open door to corruption. Entirely too often this has been proven to be the case.

A number of bills have been introduced into Congress to study the problem and to prepare for a code of ethical behavior calculated to lead us out of the present mud-hole and to prevent us from getting into new ones. Senator Javits and Representative Keating are prime movers in this effort, basing their proposed code on one now operative in their home State, New York. The general prediction is that any new

bill, like the recommendations made by the Douglas Committee in 1951, will never get beyond the wishing stage and that it is going to take something far stronger than a ruling by Congress to keep certain astute finaglers from trying to circumvent the law by means of mink coats given to the ladies and vicuna overcoats to the men.

All this is regrettable indeed. But it does point up an important truth. Good ethical conduct is not so much a matter of compulsion as it is of volition. The official who is only honest because he is restrained by the law and watched by a policeman is not really honest at all. Here is the area in which the Church must operate and this is the problem that she must help solve. Accordingly, let the Church see in this present moral debacle, not simply a juicy scandal interesting to read about, but rather a ringing challenge to her to preach and teach more effectively to the end that our Washington official, like Paul's young Timothy, may be found to be "a man of God thoroughly furnished unto all good works."

CONGRESS WRESTLES WITH THE FOREIGN AID PROGRAM

Congress, against the President's wishes, is trying to cut the foreign aid appropriation. Since World War

II we have given \$60 billion in relief, military aid, economic support and technical assistance to peoples abroad. We have been curtailing the amount these last years. Our President insists that further curtailment is an open door to danger. If we do not help in certain areas Communism will take over. It is as simple and as dangerous as that, he says.

In a plain spoken editorial the *New York Times* pleads with both Democrats and Republicans to sustain the Administration in its proposals. Sixty billion dollars, says this writer, is \$350 per capita. Spread over a ten year period, it is \$35 per capita yearly. Our President's present proposal calls for a \$22.60 per capita amount. So considered, the vast amount asked for does not appear so vast. As the editorial says—if we can afford cars, trips and television, then \$22.60 for each of us should not bankrupt us or even give us a good scare.

Foreign aid, says our editor, needs to be understood. It has done much to stabilize a world disjointed by war. It has saved countless lives with gifts of food, clothes and medical assistance. It has enabled backward people to become selfsupporting. It has been an agency of construction in an era of destruction. We spend for instruments of war. Shall we grudge pennies that might avert war?

Our editorial writer has made a convert—the writer of these lines. This convert would like to make other converts. This is his plea—tell your Congressman to cut other appropriations but not this one for foreign aid.

CHURCH NEWS

(Continued from Page 4)

Presbyterians and four by Baptists. Weekly worship attendance was up by 62 per cent of professing Catholics and by 53 per cent of Baptists.

Immigration was reported changing denominational pattern. The number of new Catholic and Lutheran settlements coming to the continent has increased and the proportion of the present population of these two groups.

COLLEGE STUDENTS ASK FREEDOM FROM CHURCH CONTROL

Freedom from denominational control should be granted all church-related colleges, a group of students from 12 colleges and universities declared at the Quadrennial Convocation of Protestant Colleges in Des Moines, Iowa.

"The churches must be willing to grant their colleges the autonomy they must have to be free and open educational communities, uncontrolled by

ecclesiastical, moralistic or authoritarian patterns and restrictions," the statement said.

Making a point that their concern for campus freedom did not involve minor restrictions, such as against dancing and smoking—which they termed "Mickey Mouse morals"—the students said the issues were on a much higher plane.

All colleges should resist forces which impinge upon their life as free communities of learners, their state-

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One Lord, One Faith, One Baptism

By Norlan L. Hansen

"Praise be to God who has blessed us in Christ with every spiritual blessing of the heavenly places."

With this expression of praise and thanksgiving Paul opens his letter to the saints of Ephesus. From his prison cell in Rome, Paul sets out to establish in the minds of his children in the faith, as great and wide and deep a concept of Christ as he possibly can. He shows clearly and forcefully how Jesus Christ is not only the Savior of the whole world, but he shows that Christ is the divinely appointed focal point of all activity and all knowledge. All human history shall be consummated in Christ.

The staggering thing about this whole message is this, Paul adds: "That in all which will one day belong to Christ, we have been promised a share." (1:11, Phillips). You and I shall share the inexpressible glory of Christ.

This is beyond our comprehension. This is more than we can even begin to appreciate. This wonderful revelation of the mystery of God's plan for the world, and especially for those who have committed themselves to Christ as their Savior and Lord, should call forth our ceaseless praise and gratitude. We are offered the royal privileges that belong to the royal sons in the family of God.

Royal sonship and royal privileges also carries with it royal responsibilities. It is on this foundation that Paul pleads, "I beg you to lead lives that are worthy of this high calling to which you have been called."

Paul challenges every Christian to bear witness to the "One Lord, One Faith, and the One Baptism." There is a given oneness in Christ which unites all believers. This is an existing, and an indestructible unity. All men who have been brought into a right relationship with God are One in Christ Jesus. This is the Church—the true body of believers. There is only one holy, catholic, apostolic church which will endure forever.

All Christians have the royal responsibility of expressing this oneness in their attitudes and in their relationships with each other.

The theses of the third assembly of the Lutheran World Federation last summer in Minneapolis concerning the Unity of the Church in Christ should be studied and put into action. It was stated there, as it is clearly defined in the Word of God, that when men are reconciled to God they are at the same time made one in Christ. "Charged with the ministry and the message of reconciliation, the church herself is the first-fruit of reconciliation." This reminds us that we are not made one by high ideals nor by our enthusiasm. Nor are we made one by an attitude of tolerance or agreements. We are made one by Christ, through Christ, and in Christ.

The LWF assembly stated honestly and clearly that "as the communion of reconciliation the church suffers under her dividedness." They went on to say: "We may find some consolation but no excuse in referring to an invisible unity of all true believers. The ministry of reconciliation is jeopardized by the lack of manifested unity."

It was also brought out in the third assembly that the Lutheran Churches are called back to their confession, first made at Augsburg, Germany, when it was stated that: "To the true unity of the church it is enough to agree concerning the doctrine of the Gospel and the administration of the sacraments."

We need to take the Word of God seriously when it says: "There is one body and one Spirit, . . . one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all." (4:4-6.)

A message delivered at the Annual Convention held at Blair, Nebr. The message was based on Eph. 4:1-6.

We are not only free to participate in ecumenical with other denominations, we are challenged to such studies. We hear a lot about ecumenical conf and in its modern usage the word "ecumenical" the whole household of faith. It embraces all nations, all branches of the church throughout the

The Word of God as revealed to Paul and by E all men of all ages provides the basis for our unity. Lord, One Faith, One Baptism." In baptism we are into the family of God. We do not become a me a local or national organization alone. We are made ber of Jesus Christ and His body, the Church. As a of the Universal Church, we are representatives o tianity in all lands and ages. As a member of the U Church, we are bound in loyalty to Christ and Church, even more than in the particular denomina local congregation to which we belong.

We can thank God for the union that is being between our synodical body and our sister syn American Lutheran Church, and the Evangelical L Church. At the same time, we should pray earnest begin to work now for the uniting, in a more real w all the Lutheran bodies of our land. This total all Lutheran bodies is coming—of this we can be s

We can also thank God for the fact that we are a the World Council of Churches. This too is a te to our desire to become better acquainted with fellow tians of other denominations and to bear our united to the Gospel.

The need for a World Council is the necessary ex of a situation in which we must say to fellow C of other denominations:

"We cannot unite, because there are differences us in matters of faith—but we cannot continue to complete separation from each other because we n One Lord and we desire to seek together the o Church which is the body of Christ. We are not y to enter into full communion with each other and as one undivided body, but we are ready to give policies of isolation."

In his book, "Appointment With God," J. B. Philli out how our dividedness is particularly focused on the standing and practice of the Lord's Supper. "Christ various denominations may, and frequently do, v gether on social projects; they may study the Scrip gether, and they may, with the exception of the Catholics, pray together. But the moment atten the Lord's Table is suggested, up go the denomi barriers." (page 59)

This certainly cannot be the Will of God, nor honest and sincere expression of the unity that is Christ. We can and we should manifest such un real and genuine in our relationships with others.

Let me also suggest how we can do this. How carry out the royal responsibility that is ours in cal fellowship?

We can do it through education and information congregations. We can study the messages and t of the LWF assembly in our organizations.

We can express our unity of faith through Bli and prayer.

We can visit other churches in an honest and si fort to understand the views and teachings of othe inations. We can also invite Christian friends of o nominations to visit us.

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Our Foreign Mission Fields

Edited by Rev. K. R. Jensen
Viborg, South Dakota

TWENTY YEARS OF BEGINNINGS IN COLOMBIA

By the late Gerhard Ostrem

Lutheran work in Colombia has a history of twenty years, and they have passed twenty years of testing. In spite of all the adversities, there are many notable results for which to thank God. Some are known only to Him. Actually, the work dates back farther, for it was born in the hearts of interested individuals from various Lutheran synods (Lutheran Free Church, Lutheran Brethren, Augustana Synod, United Evangelical Lutheran Church and the Norwegian Lutheran Church, now the ELC) who gathered in the United States to pray and plan for a work in South America, and then went forward in faith that God had a work for them to begin and report.

After studying the need in Colombia, they organized as the Colombia Evangelical Lutheran Mission of South America (abbreviated CELMOSA), a work which we still use, and in the fall of 1936 sent the first representatives to the field: Misses Marie Thompson and Myrtle Nordin. The latter had to return after only a few months due to ill health. In October, 1937, the next group of missionaries arrived: Andrew Larson, Alma Monson, Olger Quanrud and Gerhard and Helen Ostrem. Their first year on the field was spent in language study at the small town of Soata. Here Andrew and Alma were married in March, 1939, this being the first civil marriage in Soata and, of course, the first evangelical wedding as well.

In April of 1939 the Larsons went to El Cocuy to establish evangelical work. God led and blessed and there were good results. In June of the same year, the Ostrems went to carry on the work in the Socota (Parpa) area, making their home in the town of Socha. There, too, God's working was seen. The same year Helen Danson and Alvida Holmvik arrived. The latter's fiancé, Trygve Salte, arrived in 1940 after having spent a year in Norway in the interest of the Mission, and the two were married in December of that year. In 1941 Elizabeth Heerde arrived and Pastor Quanrud returned from furlough bringing a bride, Phoebe. They began work at that time in Duitama.

Since 1940 a Lutheran work has been carried on in the Plains of Casa-

nare, the Ostrems serving as resident missionaries there from 1947 to 1950.

The Bible Institute had its beginnings in 1940 when the Larsons took in the first student in El Cocuy. She was Isabel Diaz, now the wife of Pastor Gerardo Wilches. In the men's division, opened in Socha a year later under the direction of the Ostrems, Juanito Montoya, who is a capable worker today, was the first student. Thus, from the very first we have had fruits from the Bible Institute serving in the Lord's vineyard here.

In 1944 the sections of the Bible Institute were brought together in Duitama under the direction of Pastor Trygve Salte. In September of that year the Lord saw fit to take Pastor Salte to his heavenly home. He who took one also found others to replace him, and thus the work continued in Duitama until the end of 1948 when, due to the persecution, it became necessary to relocate in Bogota. Many of the men graduates from the Institute have entered the work as evangelists while the women have become teachers in the Evangelical day schools which serve the children especially from believers' homes.

After the original CELMOSA had worked the field for seven years, the Evangelical Lutheran Church and the United Evangelical Lutheran Church began their search for a field of missionary effort in South America. Surveys by their first missionaries, Harold Olson, Arnfeld Morck and Hans Thoresen, who visited many South American countries, and by Drs. J. E. Gronli and Andrew Burgess for the ELC Mission Board, resulted in negotiations between CELMOSA and the two church bodies. The arrival of the Thoresen, Morck and Olson families in 1944 and 1945 made it possible to occupy more effectively the field which in the fall of 1946 was officially taken over by the ELC and the UELC. Later, our missionary staff was increased with the coming of Joyce Bergh, Pastor and Mrs. Roy Malde, Virginia Antonsen, Belva Nerlien, Hildur Thorkildsen (who became Mrs. A. C. Morck in 1948), Pastor and Mrs. Theodore Mendenhall, Pastor and Mrs. Joseph Walla, Pastor and Mrs. Joseph Bergh, and Valborg Torkelson.

During the years of violence and guerrilla warfare, which began in 1948, the Duitama, El Cocuy, Chiscas and La Aguada stations had to be evacuated, Soata having been closed earlier.

During this period several missionaries suffered loss of personal belongings and were exposed to physical danger. Many of the Colombian believers had to live as fugitives or escape as refugees. Some of these suffered imprisonment and even death.

Due to the forced evacuation of these stations and our Mission not being ready to launch a large-scale urban program in the cities of Colombia (which would mean a very scattered field of labor), six missionary families returned to the United States.

Work in the extensive Plains of Casanare was reopened in 1954 under the able direction of Colombian pastor Gerardo Wilches.

It was possible to reopen the El Cocuy station in 1955 under the courageous efforts of resident missionaries Elizabeth Heerde and Valborg Torkelson and the occasional visits of pastors and evangelists. A large home was purchased which serves as a center for the work there and the surrounding area.

Tunja, the "state" capital, where we own property, has been the scene of continued Lutheran activity for ten years; Bogota for the past seven years. Work was begun in Sogamosa in 1955 with Colombian evangelist, Juan Montoya, in charge. A building program is being launched in that city this year.

It was indeed a time of rejoicing when at the Annual Assembly of our church in 1955 two young Colombian men, Gerardo and Pausanias Wilches, were ordained into the ministry of the Gospel. Oliverio Mora has completed the seminary training and Julio Orozco (who is engaged in translation work) took a year of special study at Luther Seminary in St. Paul, Minnesota. Two more young men are studying at the LWF Seminary in Argentina.

Availing himself of Colombian and missionary talent, Pastor Morck has headed up our field literature program. During the time of his residence in Medellin (1951-1954), efforts were also made toward establishing a congregation with the nucleus resulting from the student work begun in that city by Lawrence Knutson and Cornelia Jensen. This work was continued by the Quanruds and Miss Jensen (now serving as matron at our Bible Institute in Bogota) until

(Continued on Page 13)

"MUST IT ALL BE IN CHURCH?"

Editor, The Ansgar Lutheran

Sir:

I am told that clever pastors must always be able to find jobs in the church for everybody. Every new member must be given something to do in the church. Every new convert must be given a specific assignment in the congregation. Those who have been willing to work all along must also have jobs to do. Protagonists of this philosophy insist that specific assignments must have to do with the techniques of running the church, and with causing its membership and attendance to grow.

For a long time it has seemed to me that there is something wrong with this philosophy, though I have hesitated to say so because those who propound it always seem so blue-eyed and pious about the whole thing that it makes those who would scrutinize the philosophy feel like kill-joys. But I have come to the conclusion that I am now no longer confused by the spasmodic preachments and pep-talks of the proponents of activism. Therefore, Sir, I offer the following comments in the hope that the "Be still and know that I am God" philosophy may become just a little dearer to one or two people who might read this in the A. L.

In the first place, it is impossible.

In the second place, it is not desirable.

In the third place, Christ did not say that it should be so.

(The above are not listed in order of their importance. I wish to speak of Christ in my concluding paragraphs—for emphasis.)

1. It is impossible because there just are not enough jobs of specific organizational or mechanical nature to make for voluntary employment for all adults in an average-size congregation. It is impossible also because the pastors could not possibly find time to assign jobs to so many, and so constantly—even if he **could** invent a sufficient number of "jobs" for people to do in the church. Why, he would be doing nothing but overseeing the frantic activities of hundreds of people—and have no time for preparation of sermons, Bible studies, lectures, visitation, counselling, and vital self-development through study of Scripture and other important writings. Just think this over! Think over all the implications of what the enthusiasts are demanding and see if it is not impossible! Do they follow their own advice? If they do, can they manage this and not land in a mental asylum?

2. It is not desirable because Christian work was never intended to be completely institutionalized. Is it not in daily life that sanctification is most important? Should all spiritual energy be expended in the institutional life of the church? Should all personal witnessing and evangelizing be done only on command and direction from the church as an institution? Are the pastors supposed to organize all the Christian activities of all church members? The answer to these four questions is so obvious that we need hardly present it. The answer is NO!

Furthermore it is not desirable because Christianity, if it be genuinely born in a man, gives him the strength to do certain things for God and man on his own. It makes him a better father, for one thing. This is Christian work. It makes her a better mother. This is Christian work. It makes people better workmen, better citizens, and proponents of good will. These latter things cannot be organized for people by others. Let's give people a chance to do some individual organizing of their own spirit-filled lives. I believe Luther referred to this as "sanctification in vocation."

3. Christ did not say that it should be so. Christ simply placed upon every Christian the task of being a witness and a man of goodwill—everywhere and all the time. The absurd notion that clever pastors can somehow work all this into an organization is, I believe, harmful and could ultimately weaken the root-fibers of our church.

Yours,

Scrip Sundry

Editor's Note: Scrip Sundry is on vacation right now. He will not be able to write during August, but he will be with us again in September.

Termites in the Church

A church in Minnesota has a kind of committee. At the annual congregational meeting a problem to be faced because it threatened the very foundations of the church the church appointed a termite committee.

In getting rid of the dangerous white ants and other pests, it may be well to look beyond the goal of exterminating the termite. Insects are not the only scourge that can threaten the foundations of a church. Consider the prevalence of gossip, for example. Nothing can bore from within more potential destructiveness than the little stories that undermine confidence in members and leaders, the little rumors that circulate through the framework of the congregation, wreaking their damage and blocking the work of the Holy Spirit. The sources of such destruction are hard to locate because every busybody always quoting what someone said.

Open criticism in public gatherings, in council meetings, and in communion sessions should be welcomed because it helps the congregation to stand squarely at questions and to be aware of honest differences. Such criticism may actually strengthen the foundation of a church. But idle gossip, unfounded rumors, misleading insinuations, and hasty opinions usually do only harm and hurt. They are termites the church would do well to flush out of their breeding places. Perhaps a good solution for us against such termites could be found by taking the ninth commandment and adding to it Psalm 15; Prov. 26:20-28; Matt. 7:1-5; James 3.

The best insurance against the destructive work of detractors might be to put one of Paul's quotable statements in large letters over every telephone, "Speak the truth in love; we but followed Paul's advice, and different would be our conversation."
—The Gospel Messenger

Figure it out for yourself, my friend. You've all that the greatest of us have had,
Two arms, two hands, two legs and eyes,
And a brain to use if you would use it wise;
With this equipment they all begin. So start for the top, and say—"I'll

A GOOD SERMON ON THE SLOW-DOWN IN AUTOMOBILE SALES

is thought-provoking editorial by Dr. G. Elson Ruff
ared in a recent issue of The Lutheran.

like to hear a good sermon on the slow-down in auto-
le sales in the U. S. in the last year. There is much
e Bible which relates to this.

cline in sale of automobiles has been the chief feature
ecent American economic life. Business in general
t be much better until car sales get back to normal.
le in the U. S. ordinarily spend about one-tenth of
income on cars.

en sales slump, there is depression in numerous close-
lated industries—steel, glass, rubber—and it is in these
tries, along with automobile manufacturing, that un-
employment has been severe.

tomobile manufacturers sized up the American people
arrived at some cynical conclusions. People could be
ut that they did not need money to buy cars. Easy
t credit terms would do. Since people have complicated
ssive impulses, sell them 300-horsepower cars that leap
d like jet planes when the light turns. That makes the
owner feel powerful and important.

st of all, the car should be a prestige symbol—a glit-
g battleship 18 feet long, gleaming with lights and
ne and gadgets. It wouldn't matter how much gas
ar gulped, how poorly the thing was thrown together,
ow difficult and expensive it would be to get service.
ybody should be induced to want a new car every
mostly to prove to their friends how successful they

er a long period of years the automobile industry has
the American people enormously. By miraculous
roduction it provided dependable cars that became
tial in practically every area of life. But then this
al streak developed.

n't make the cars so good that they will last long.
them up like Christmas trees and din into people's
an irresistible sales message, even though the expensive
rtising adds considerably to the cost of each car.

mericans responded like a flock of sheep, especially
55. But the market was oversold. Credit was expand-
o far. And people began to get cynical about the cars.
blunt little beetles from Germany and Italy, cheaper
y and to run, began cutting into the American market.

e text for the automobile sermon could be Luke 12:15
man's life does not consist in the abundance of his
ssions." It's true that we have aggressive impulses,
rations, hunger for prestige. These are sad facts about
A good industry can't be built by pandering to our
characteristics.

ybe our 1958 recession isn't so much economic as moral
ldoze people into wanting what they don't need and
afford may be a self-defeating sales policy. It might
ell to take a lot of clever men out of the advertising
ies and send them to the production lines to turn
better goods at lower prices.

automobile makers are no worse than many other
can industrialists. They're merely in a bigger busi-
There has been a tendency all along the line to make
nsumer into a puppet who jumps when the strings are
. No nation of puppets will be very happy, or survive

THE WEEK AT DANA

THE HILL, THE VALLEY

By Mrs. Agnes Appleby

(Mrs. Appleby attended summer session at Dana this year.
The following article was written to fill one of Mr. Bansen's
unusual class assignments. We feel it's worthy of passing on.)

Come with me. Put aside your books and walk with me
across Dana's hills. Spring has come to the campus—the
spruce stand like sentinels near the red brick buildings.

Do you hear the whine and grumble of the heavy earth
moving machines? All last fall, they clawed and shoved
this clay to change a giant of a hill into the gently sloping
contour you see now.

Does the steep climb make you breathless? Let us stop,
then, and breathe deeply. How I love the fragrance of sweet
clover bloom. A prairie rose is blossoming pink below
that knotty fence row. And what are these? Tiny pine
trees with lath put up to mark their quiet growing place.
Doesn't it seem as if you could just reach out and catch
a cloud? Strange, how the closer one gets to the sky, the
smaller one feels. Watch the white clouds scallop the blue
heaven in an ever-changing pattern.

Look, now, across the valley. So might an Omaha Indian
have stood years ago, but then there wouldn't have been
the trees. Oh, a few trees, maybe, cottonwoods and willows
along the river, or a scrub pine in a creek bed. But not
those towering ones that shade the town of Blair today.
Look how the windbreak down on that slope shelters the
farmstead: Olive and elm and evergreen to break the sweep
of the Nebraska winter.

Old Big Elk, the Omaha Chief, might have stopped right
here and squinted his keen eyes to search the plains. He
was a good man, you know, not like that crafty old crook.
Blackbird, who's buried a few miles upstream. Big Elk
was wise and kind and he knew the Indian's cause was lost.
He even told his people so. He came back from Washington
where the treaties had been signed to tell the Omahas that
a great flood would come. They thought he spoke of the
Missouri, when he really meant the taking of the land by
the white people.

The Missouri is shining in the sun down there. Lazy-act-
ing and innocent like, but she's been a wild one, that river!
She has flipped her brown curls at many an innocent field,
and so bewitched her earthly love that when she ran away
the good solid earth followed her never to be seen again.
But time has changed all that. Upstream, men have built
huge dams to curb her restless wanderings. So there she
is, a little like an old lady now, smoothing down her wavy
tresses. She wears a double crown of bridges where train
and car traffic flows between Iowa and Nebraska.

The flat land hugs the river banks; the rolling hills fall
away in a crazy quilt pattern, and the dusty ribbons of roads
are tied in careless bows.

Do you see the spires of churches? The old Indian would
be surprised, wouldn't he, to see those slender fingers point-
ing upward to his Great Spirit? You can pick out the court-
house, too, the grain elevators, and like miniatures, sets of
farm buildings here and there.

How quiet it is! Can you believe there is a bustling town
down there? The shops, the bank, cars streaming down
Main Street. Lost to our ears are the rumble of trucks, the
pounding of hammers and the rattling of dishes in the cof-
fee shop, but they are there. The washing must be on the
line, too, and the Eutin roses are gaudy as Indian paint,
yet from up here, all is blanketed by trees.

We must find our way back now, but this hour has rested
me and brought a lift of the spirit. Every heart needs a
quiet place. Mine is Dana's hill.

THE LUTHER LEAGUE

John W. Nielsen, Editor

STUDIES IN THE PSALMS

By C. J. Sodergren

THE DOORKEEPER'S PSALM

Psalm 84

"I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (v. 10).

The name of the Psalm identifies it and distinguishes it from all the other psalms because the word occurs only in this 84th Psalm. Otherwise another very fitting name would be the "Pilgrim's Progress" Psalm. Or even the "Church-goer's" Psalm.

It was sung by the caravans of pilgrims on the way to the Feasts or great festivals in Jerusalem. Our hearts should sing it on our way to our Houses of Worship on Sunday morning.

The Psalm divides itself into four parts:

- I. Longing for the sanctuary of God, 1, 2.
- II. The happiness by anticipation of those who "dwell" there, 3, 4.
- III. The joy of those who are arriving, 5-8.
- IV. The blessedness of access to the God of all grace, 9-12.

Observe the word "courts" (v. 2), the several approaches to the central shrine, namely, the Court of the Gentiles, of the Women, of the Israelites, and of the Priests.

Observe also "soul," "heart," and "flesh" (body).

"Sparrow" and "swallow" indicate the heavenly thoughts and feelings of the devout worshiper—those thoughts which should occupy us in His temple and which God creates and sends to dwell in our minds.

Observe again the "highways" of v. 5. There are roads in the heart which we should be travelling, but which so often are crowded by all kinds of traffic that impede our progress. Money-affairs, worries, frivolity, worldly-minded affections, cares about satisfying or adorning our bodies, secular education, doubtful pleasures are a few of those vehicles that jostle each other on that inner highway and make it so difficult for prayer, the love of Christ and His Word, testimony to His saving grace, and service to the souls of our fellow travelers to thread their way through "to Zion."

"Baca" (see margin) was no doubt some dry place on the way to Palestine and the Holy City where the pilgrims dug through the sand to find water. The pilgrimage took place in the fall this "Song of Asaph" would include praise to God for "the early rain" which softened the soil for the fall sowing and reseeded the withered grass with new vegetation. (The "early rain" came in the spring shortly before harvest.) These wells and rains refreshed and strengthened the travelers to continue their journey—in the case of some of these, a very long one—until they finally reached their destination (v. 7).

Verse 8 begins a prayer. The psalmist speaks as the leader of the pilgrims on their arrival. "Thine anointed" (v. 9), is the king and he speaks on behalf of all the worshipers the words with which the hymn closes: "For a day in thy courts is better than a thousand elsewhere. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. For Jehovah is a sun and a shield; Jehovah will give grace and glory; No good thing will he withhold from them that walk uprightly."

O Jehovah of hosts,
Blessed is the man that trusteth in thee" (vv. 10-12).

The plural of "tabernacle" in v. 1 has reference to the several buildings which make up the Temple. The idea applies to the Church of God where He dwells, the body of which Christ is the Head and which believers are the limbs or members.

It also applies to the Bible. The Word of God dwells in His dwelling place. He is present in this Means of Grace. There we meet Him revealed in Christ. In that sanctuary we hear His voice and receive all that He promises to give those who bring their need to Him.

It also applies to heaven where all the types and shadows and promises are fulfilled in perfection. Christ Himself is the Temple (Rev. 21-22).

Meanwhile we are pilgrims. We long for our "tabernacles." We desire to enter into His presence and His holy Word. We look in hope toward the goal of our journey.

There are trials on the way. The dangers, weariness, thirst, and weeping are the common experiences

Christians. But God is their protecting shield. He strengthens them with His own power. He comforts them and dries their tears. He provides springs in His Word and sends rains of blessing from heaven.

And when we have completed the last stage He receives us unto Himself in the "home He won for me."

"Here the sparrow finds a shelter,
Here the swallow finds a nest,
Trembling fugitive a refuge,
And the weary pilgrim rest.

"They go from strength to strength
Through this dark vale of tears,
Till each arrives at length,
Till each in heaven appears."

AUGUST

Theme: League Planning

New League year begins September 1. Plan general program one year in advance. Plan detailed program three months in advance.

WANTED, TODAY . . .

Men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune, and friends, and even life itself.

—Selected

YOUTH OFFICE BULLETIN BOARD

IMPORTANT MAILING COMING

We are getting set to send an important mailing to all pastors, counselors, and local League presidents. We need your help to keep our mailing list complete and up-to-date.

Unless you are sure we already have it, please send the name and address of your counselors, the name of your Church, and the names of counselors whose place the new counselors took. Please follow the same procedure with your League president.

If your League president and League counselors have not received their free copies of "The Luther League Manual," please notify your Youth Office at once.

Send all names and addresses to

THE YOUTH OFFICE

108 HANSEN AVE., RT. 1

BLAIR, NEBRASKA

LINES

From

OUR YOUTH DIRECTOR

Denmark

July 14, 1958

Dear Betty and Bob Leaguers

As your representative, I am in Denmark attending a meeting of youth leaders from many nations. This meeting is sponsored by The Lutheran World Federation.

Youth workers have come from India, Japan, France, Holland, Germany, Norway, Sweden, Denmark, Madagascar, England, and America.

The purpose of this meeting is to exchange ideas and to study together how youth work can be done most effectively by our churches, and to discover ways in which we can be of help to each other as members of The Lutheran World Federation.

Sunrise at Midnight

It was a thrilling experience to fly non-stop from New York to Copenhagen. There were five of us from America on the plane. We have often met about youth work in the U. S., so we had much to discuss while the plane carried us smoothly over thousands of miles of water and land.

We left New York at 3:30 p.m. and arrived in Copenhagen the next morning. Because we were flying so high and so far north, the sun did not set until 9:30 New York time. At 12 o'clock the sun began to rise again. We were near the land of the midnight sun, and we also needed to set our watches ahead 5 hours, which would make it 5 a.m. in Copenhagen.

I can't begin to tell you all the interesting things we have seen and experienced. I hope to tell you more when I get back and meet with you at Bible Camp and conventions.

Our meetings were held at a Christian center called Liselund. It is about an hour's ride from Copenhagen by train. It has sleeping quarters, dining hall, meeting room, and chapel. There is a large lawn and garden. The weather was warmer and dryer than usual in Denmark, so many of our meetings were held out of doors.

Morning devotions in the chapel were the first thing after breakfast. There we had Bible Study for about an hour and a half with an introduction by one of the youth leaders. We divided into smaller groups, just like you do at Bible Camp or Leadership School. English and German were the languages used most of the time, but sometimes Swedish or French was spoken. There were people present who could translate any of these languages into English.

May I suggest that it would be wise for you to learn one or two languages beside English? You will probably travel more in other lands than any generation before you, so you will need to be able to understand other languages.

I will close this short letter by telling you that we knew the Lord Jesus was present with us at Liselund, and that He led us to a better understanding of our task as youth leaders, and also to a greater knowledge of our responsibility for young people in distant lands and those who are persecuted for their Christian faith. **Pray for youth in Communist countries.**

"Rejoice in the Lord always, again I say, rejoice." Phil. 4:4.

Sincerely yours in Christ
George J. Robertson

BY THE FIRESIDE

THE BADATTITUDES (How to Be Unhappy)

By Arthur D. Zahniser

1. Unhappy are the spiritual snobs, for theirs is the kingdom of chaos.
2. Unhappy are the "hilarious," for they shall have no comfort.
3. Unhappy are the arrogant, for they shall be cut off without inheritance.
4. Unhappy are they which hunger and thirst after unrighteousness, for they shall be forever unsatisfied.
5. Unhappy are the merciless, for they shall receive no mercy.
6. Unhappy are the impure in heart, for it is impossible for them to see God.
7. Unhappy are the troublemakers, for by their actions they identify themselves as children of the Devil.
8. Unhappy are they who are never persecuted for righteousness, for they are not in the kingdom, neither indeed can be.
9. Unhappy are you when men shall revile you, and persecute you, and say all manner of evil against you justifiably, for your own sake; mourn and be exceeding sad, for you will receive no reward in heaven. (You probably will never be there.)

Badattitudes are reversed or antonymous Beatitudes. In this form they clearly indicate the formula for unhappiness. Which are you following—the happy Bes of Christ, or the Bads of the world? Your happiness is wrapped up in one set of "attitudes" or the other.

SUFFICIENCY

Jesus, who on his glorious throne,
Rules heaven, and earth, and sea,
Is pleased to claim me for his own,
And give himself to me.
His Person fixes all my love,
His blood removes my fear;
And while he pleads for me above
His arm preserves me here.
His word of promise is my food,
His Spirit is my guide;
Thus daily is my strength renewed,
And all my wants supplied.
For him I count as gain each loss
Disgrace for him, renown;
Well may I glory in his cross,
While he prepares my crown!

—John Newton

ONE TO SPEND

I saw a tiny boy in a candy shop.
He wandered from case to case with
the utmost gravity, studying each as-
sortment with deep seriousness.

His mother, tired of waiting, called
to him, "Hurry up, son, spend your
money. We must be going."

To this he replied, "But Mummy,

I've only one penny to spend, and I've
got to spend it careful."

The little lad had learned a great
lesson of life. If he had a pocket full
of pennies he could have afforded to
be careless in the spending of one.
But he had only one. That made the
problem serious. I wonder if he will
spend his life as carefully.

If I had ten lives to invest I could
afford to spend one of them, perhaps,
in merely having a good time, or in
only making money. But I have only
one. I must make it count for the
most.

I cannot afford to invest my one life
in every passing whim and fancy. I
must learn to see the difference be-
tween the good and the necessary,
and I must then live my life accord-
ingly.

My time, my energy, my strength
and my talents are too sacred to be
thrown carelessly about. I have but
one life to invest. I must consider it
carefully.

—War Cry (New Zealand)

WHAT IS A GOOD SERMON?

That is a good sermon which draws
my heart nearer to God; which makes
the grace of God sweeter to my soul,
and the commands of Christ easy and
delightful. That is an excellent dis-
course, indeed, which enables me to
mortify some unruly sin, to vanquish
some strong temptation, and weans
me from the enticements of the lower
world, and bears me above all the dis-
quietude of this lower life, which fits
me for the hour of death and makes
Jesus Christ my Lord.

—Isaac Watts

BUT NOT TODAY

By Leroy A. Winters

Thy kingdom come, dear Lord, but
not today,
There are words and words and words
I must unsay,
And debts and debts and debts that
I must pay.
So many drifting souls I could have
warned,
So many hearts grown cold I could
have warmed,
So many wounded, wounded, left to
die,

Choosing the other, other, other side.
Thy kingdom come, dear Lord, I out-
ward pray—

Subconscious pleading, 'Not, but not
today.'

'I'm really not late, boss,' said the
tardy steno, hanging up her hat. 'I
just took my coffee break before com-
ing in!'

HEAVEN HEARS

By Naomi Harvey

Speak ever so softly,

But be it untrue,

'Twill resound through the heaven
And be reckoned 'gainst you.

Speak ever so softly,

But be it unkind,

'Twill be noted in heaven—
Christ rules not your mind.

Speak softly but be it

Not needfully,

'Twill be written by Jesus,
'This soul loves not Me.'

MY CHURCH

By Paul W. Smith

My church is the kind of church
I make it. So if it is not perfect
understand why. If I see only the
perfections of others, it may well be
that I am looking at them through
besmudged glasses. Or it may be that
the beam in my own eye shuts
my ability to see my fellow-mem-
ber's good.

My church may have a few hypocrites,
as some who are not a part of
it tell me. But then, are there
organizations which have none?
I must rise above that level and be
the best Christian I can in spite of that.
May I try to be very careful lest I
also become one. A hypocrite is small
so if I hide behind one, I become
very small and mean indeed.

My church is an important factor
in my community as a force for
righteousness. I am glad to be a part
of it. It occupies the first place in
my affections and life. I owe it the
zeal, benevolence and prayer that
can be packed into my devotedness.
I want to advance the interests of my
church by my faithful attendance,
holy living, regular support, and
loving of every other member as
the Bible teaches me to do.

My church is like me, for I am
church in miniature, and it cannot be
no better nor stronger than I.

When her mother was putting
the little girl to bed, she patiently
reminded her of her nightly prayer
... "and, Joanie," she continued
"ask God to make you a good
tomorrow?"

Joanne looked inquiringly up at
her mother, and then asked brightly
"Why? What's on for tomorrow?"

WESTERN SUPERIORITY CAN BE TOLERATED AMONG MISSIONARIES SAYS MARTIN NIEMOELLER

Greater missionary efforts throughout the world to offset the "decline" of the Western Christian nations and the white race were urged here by leading German Protestant pastor.

Dr. Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, told the Northfield, Mass. conference on the Christian World Mission that the world's need for the Christian Gospel has never been more urgent than it is today.

He warned, however, that Christian churches must seek to carry out the world mission only as "messengers of the Lord Jesus Himself."

"We must not bring the Christian religion to others as representatives of 'Christian' nations nor as propagandizers of a Christian civilization," Dr. Niemoeller said. "Our only task is to bring an invitation, a very urgent invitation, to all men because God will have all men to be saved and to come unto the knowledge of the truth." The real urgency of the Christian mission is that God wills it and this mission must be performed in obedience and in charity."

The famed churchman, who resisted Hitler and Nazi tyranny and spent eight years in concentration camps, addressed some 400 delegates and another 400 guests at the conference, sponsored by ten Protestant denominations and four units of the National Council of Churches.

Citing the decline of Western Christian nations and the white race as making the Christian world mission more essential, Dr. Niemoeller said that this decline has been accompanied by a rising tide of nationalism among the colored peoples of formerly subject nations that are now free.

"After having been regarded, and having regarded ourselves, as privileged by God and destined to lead and govern the world, we of the West are now confronted with a reality which is totally changed," he declared. "The Christian or white nations are on the decline in many ways, in numbers, influence, power and resources."

The colored peoples no longer feel inferior, and believe that the future will be theirs, the church leader told his listeners.

Accordingly, he added, "they look at the Christian religion with feelings of hostility at Christianity, as they have seen it was too often the religion of the master race. Now their own non-Christian faiths seem to be the religions of the coming masters of the world."

Therefore, he said, Christianity "is on the decline as a religion, even as the so-called Christian nations are. At least so the colored peoples see it."

Dr. Niemoeller pointed out that in the last thirty years Western Christians have had to abandon their "optimism" that the world mission would succeed to the extent that all the world's people would eventually become Christians.

Again warning that the percentage of Christians among the world's population is decreasing, he asserted that non-Christians, "who now are roughly three-fifths of the world's peoples, will in a few decades outnumber the Christians, both white and non-white, by 5 to 2."

The churchman said that although in the past "our missionary work has been based on, or at least influenced by, our self-consciousness of superiority in civilization, culture and religion, this will not work any longer—and that is good."

"We must not, cannot, have even the slightest feeling of superiority as Christians," he added, "for we know that we ourselves are debtors for Christ's sake."

MOTHER OF TEEN-AGER WRITES

Our young people recently returned from a wonderful week at Bible Camp. Some of them were very deeply touched and spiritually stirred by what they had heard and learned there. In talking with my own daughter and another young girl, I was deeply impressed with this fact—our young people have a real hunger for real peace with God. Under their teen-age flippancy there is a deep yearning for assurance of salvation.

It frightens me somewhat that so often our Luther Leaguers are addressed in sermons and talks as "young Christians." That is misleading and may serve to give false comfort to some. It would indeed be wonderful if being a true believer in Christ went hand in hand with Confirmation. But many of our youth have been attending Sunday school and Church for years, and yet have never seen their need for a personal forgiveness. They have never taken Jesus as their own Savior. That is what they need!

I feel deeply our responsibility—as older Christians and pastors in our congregations—to help our dear young people to a personal meeting with Christ, and assurance in their relationship with God. Let us pray earnestly for our youth.

God bless our wonderful Bible Camps and our consecrated leaders and teachers of the young.

—A mother of a teen-ager
Editor's note: We do not think that

it is wrong when we address baptized young people as "young Christians." There are degrees of faith and maturity. But we agree that the young people must be led to a personal faith.

We also agree that some young people may get completely away from God, but that should not prevent us from thinking of our children and young people, who are baptized and instructed in the Christian faith, as "young Christians."

CHURCH NEWS

(Continued from Page 5)

ment said. It identified these forces as those of conformity, anti-intellectualism, and indifference.

"The smoking restrictions, the compulsory attendance at chapel services, which more often are not worship but a distortion of it and the general attempt at 'character building' . . . do not contribute to the student's maturity, they added.

The church college "must not attempt to protect its students from the complexities and tensions of the world," the statement continued. "Indeed, the Christian college is in the world, involved with the world."

Christian colleges have the right to require some courses in religion, but these should be taught from the confessional point of view and not as literature or history, the students said.

OUR FOREIGN MISSION FIELDS

(Continued from Page 7)

it became necessary to close it due to the sickness and death of Mrs. Quanrud in March, 1956. Phoebe Quanrud is our second missionary wife to be called to her eternal reward, the first having been Mrs. Irene Norre Morck who passed away in Bogota in 1946. May God bless the seed sown by those who have gone before. As for those who are still occupied in the harvest, may the Lord's purpose be ours.

—The Missionary

GUYER AND HANSEN

LOANS

INSURANCE — REAL ESTATE

Successor to N. T. Lund Co.

Blair, Nebraska

H. Lyle Guyer

P. V. Hansen

	Fiscal Yr. 1958 Luth. World Action		Calendar 1958 Luth. World Action
	Total	Synodical	
Budget		\$488949.00	\$495500.00
Forward Phase		92500.00	
Previously Acknowledged	\$44835.59	\$29132.20	\$15703.39
Clifton, Ill., Luth. Ladies Aid in memory of Mrs. Maud Hynd \$5, in memory of Mrs. Anna Hewson \$5 and in memory of Mrs. Hilka Hinrich \$5 for Children's Homes	15.00	15.00	
Moorhead, Ia., Bethesda Luth. S. S. for Indian Mission	9.25	9.25	
Cedar Falls, Ia., Nazareth Ev. Luth. Church	300.00		300.00
Dubuque, Ia., Given by Dr. and Mrs. Clifford Hansen, Salem, Oregon \$5 and Pastor and Mrs. Richard Bunge, Greeley, Colo., \$10 in memory of Dr. Ethan Mengers for LWA	15.00		15.00
Shelby, Ia., Ev. Luth. Church United Workers in memory of Mrs. Bertha Martens for Foreign Missions	5.00	5.00	
Boston, Mass., Bethany Luth. Church. Given in memory of Mrs. Nicoline Rasmussen by the Acadia Club of Bethany \$5 and by Mrs. Jane Andersen \$2 for Home Missions	7.00	7.00	
Sleepy Eye, Minn., Mrs. Kirstine Knudsen for South America Mission \$5, Sudan Mission \$5, Japan Mission \$5, Santal Mission \$5 and China Mission \$5	20.00	20.00	
Northfield, Minn., St. Peter's Luth. Ladies Aid in memory of Miss Eva Nelson	3.00		3.00
Ruskin, Nebr., Given by friends in memory of Mr. J. M. Jensen for Japan Mission	10.00	10.00	
Fremont, Nebr., First Luth. S. S. for Jewish Mission \$48			
Eugene, Ore., Mrs. Bruce Lassen in memory of Mr. Sam Sorensen for Home Missions	2.00	2.00	
Grantsburg, Wis., Minnesota District Luther League Bible Camp for Foreign Missions (Brazil)	51.62	51.62	
Cushing, Wis., First Ev. Luth. Church, Loyal Workers in memory of Mike Laeir for Foreign Missions	2.00	2.00	
Castro Valley, Calif., Faith Luth. Church for synodical quota	264.41	264.41	
Pasadena, Calif., Bethany Guild for Japan Mission	6.00	6.00	
Denver, Colo., Given in memory of Mrs. Mathilda Tophigh by her nieces and nephews for Pension Fund	10.00	10.00	
Denver, Colo., Given by Sena Bertelsen in memory of Mrs. Mathilda Tophigh, Superior, Nebr., for Home Missions	2.00	2.00	
Aurora, Colo., St. Mark's Luth. Church for synodical quota	380.85	380.85	
Elk Horn, Ia., Elk Horn Luth. Church. Given by Mr. and Mrs. Chris Iverson in memory of Mr. and Mrs. John Lange and Mr. Carl Iverson for LWA	12.00		12.00
Given by Mrs. Anders Hansen for Foreign Mission	4.00	4.00	
Sioux City, Ia., Our Savior's Luth. S. S. for Santal Mission	20.00	20.00	
Exira, Ia., Exira Luth. Church in memory of Marjorie Stone for synodical quota	56.00	56.00	
Chicago, Ill., Atonement Luth. S. S. to be applied to Munshi Tudu Acet., Santal Mission	35.00	35.00	
Atonement Luth. Church for synodical quota	400.00	400.00	
Boston, Mass., Bethany Luth. Church. Given by Mr. and Mrs. R. E. Jensen in memory of Mrs. Panduro Rasmussen for Pension Fund	5.00	5.00	
Omaha, Nebr., Mrs. Augusta Nielsen in memory of Mrs. C. Sparling, Moline, Ill., for Jap. Miss.	3.00	3.00	
Petaluma, Calif., Given by Mr. and Mrs. George H. Nielsen in memory of Mr. Will Hansen, Brush, Colo., Mr. Marius Nielsen, Lakeville, Minn., Mrs. M. Closter, Mrs. Louise Eason, Mr. Carl Hansen, Mr. A. P. Sontum, Mrs. S. Spillum and Mr. Roscoe Jensen, San Francisco for Foreign Missions	50.00	50.00	
San Francisco, Calif., Ansgar Luth. Church. Given by Mrs. Roscoe Jensen in memory of Mr. Jim Hansen, Reedley, Calif., for Home Missions	5.00	5.00	
Denver, Colo., Christ the King Ev. Luth. Church for synodical quota \$116, Foreign Missions \$75.25 and LWA \$162.75	354.00	191.25	163.00
Beresford, S. D., Nazareth Luth. Church given by Mr. and Mrs. Adolph Rasmussen in memory of Nels Lund, Mohall, N. D., for Home Missions	1.00	1.00	
Graettinger, Ia., St. Paul Luth. Church in memory of Mrs. Walter Larsen for Foreign Missions	32.00	32.00	
Blair, Nebr., U.E.L.C. Convention Offerings: Luth. World Action \$417.55, Foreign Missions \$478.64, Home Missions \$526.16	1422.35	1004.80	417.00
Shennington, Wis., St. Peter's Luth. Church for synodical budget	100.00	100.00	
Caruthers, Calif., Our Savior's Luth. S. S. for Indian Mission	25.57	25.57	
Our Savior's Lutheran League for Japan Mission	15.00	15.00	
Easton, Calif., Emmanuel Luth. Church. Given in memory of Mrs. Margretha Girtz by Mr. and Mrs. H. Marthedal, Mrs. M. Marthedal, Mrs. Tony Jensen, Mr. and Mrs. M. Lindsay, Mr. and Mrs. L. J. Hammond, Mrs. Annie Hansen, Mrs. Hobart Jensen, Mr. and Mrs. A. Rosendahl, Mrs. M. Rasmussen, Mr. and Mrs. John Girtz to the Santal Mission	45.00	45.00	
Given in memory of Mrs. Margretha Girtz by Mr. and Mrs. Chris Fries for Home Mission	3.00	3.00	
Given in memory of Mariane Hansen by Mrs. John Girtz, Mrs. Trine Olsen, Mr. Steve Morgensen, Mrs. Dagmar Torsleff, Mrs. Chris Madsen, Mr. Pete Mogensen, Mrs. Mariane Pilegard, Mrs. Hobart Jensen, Mrs. Helga Buhl to Santal Mission	26.00	26.00	
Given in memory of Mr. Reinhardt Pedersen by Mrs. M. Marthedal, Mr. and Mrs. M. Petersen, Mrs. M. Rasmussen, Mr. and Mrs. Robt. Petersen for Home Mission	31.00	31.00	
Inglewood, Calif., Olivet Luth. Church for Synodical Quota	500.00	500.00	
Selma, Calif., Pella Luth. S. S. for Sudan Mission	47.73	47.73	
Chicago, Ill., Frances and Edwin Jorgensen and Mrs. Metha Knudsen in memory of Mrs. R. P. C. Rasmussen, Boston, Mass., for Pension Fund	25.00	25.00	
Graettinger, Ia., South Walnut Luth. Church in memory of Mrs. Walter Larsen for Home Miss.	3.00	3.00	
Given in memory of Dr. Ethan Mengers by Mr. and Mrs. Fred Christensen, Mr. and Mrs. Edwin Jensen, Mr. and Mrs. Herman Jensen, Mr. and Mrs. Russel Davis, Mr. and Mrs. H. L. Siebert and Mr. and Mrs. R. E. McCullah for Dana College Fund	11.00	11.00	
Boston, Mass., Bethany Luth. Church. Given by Mr. and Mrs. Carl Christensen, Needham, Mass., in memory of Mrs. Nicoline Rasmussen for the Pension Fund	5.00	5.00	
Greenville, Mich., St. Paul's Ev. Luth. Church for Japan Mission	38.72	38.72	
Hutchinson, Minn., Main St. Luth. Church for synodical quota	700.00	700.00	
Lincoln, Nebr., Synodical Women's Missionary Society Treasurer: Mission offering at Synodical Convention, Blair, Foreign Missions	482.08	482.08	
West Canada District			
Tabitha WMS, Dickson, Alta., for Sudan Mission (Faruku's Salary)	51.50	51.50	
Atlantic District			
Emmaus Jr. Guild, Falmouth, South America Mission	6.50	6.50	
Bethany Ladies Aid, Boston, in memory of Mrs. Nicoline Rasmussen for South Am. Miss.	5.00	5.00	
Mrs. Julie Madsen and family in memory of Mrs. Nicoline Rasmussen for S. Amer. Mission	2.00	2.00	
Toronto, Ont., Can., St. Ansgar Luth. Church, Mary and Martha Society and Ladies Aid for child in Sudan Mission	80.00	80.00	
Mary and Martha Society for Bible Women in India, Santal Mission	48.00	48.00	
St. Ansgar Luth. S. S. for Japan Mission \$11.40, Sudan Mission \$11, Home Mission \$16.80, Santal Mission \$19.20, Indian Mission \$10	68.40	68.40	
St. Ansgar Luth. Church for synodical quota	573.24	573.24	
West Canada District Treasurer:			
Holger Christensen, Tilley, Japan Mission \$8.33, Indian Mission \$8.33, Sudan Mission \$8.34	25.00	25.00	
J. V. Anderson, Tilley, Alta., Japan Mission \$25, Santal Mission \$25, Sudan Mission \$25, South America Mission \$25	100.00	100.00	
Junior Mission, Our Savior's Com. Luth. S. S., Hussar for South America Mission	5.00	5.00	
Our Savior's Com. Luth. S. S. for South America Mission	18.10	18.10	
TOTAL	\$51380.91	\$34767.22	\$16613.69

Received with thanks.

Blair, Nebraska, July 19, 1958.

P. V. Hansen, Treasurer

NEWS AND NOTES

(Continued from Page 2)

en of Israel through the Red only it was definitely not on dry they walked! And the "dove" ing to the Ark with a leaf in outh; the big boys with bags ney for the altar—and the wid- mite; Abraham and Isaac with -part donkey journeying to the of sacrifice, the altar of several covered with a red blanket, the caught in "bushes" held by three men in the fiery furnace; all the others—presented with secrecy and ingenuity in dress props. We must mention also aff presentation of Moses before y haughty Pharaoh being fanned pair of beautiful maidens with s. The story was complete with les of (fireworks) snakes and turned to blood (assisted by a n full of food coloring.) There al value in restudying a story esent it and working together group.

course there were difficulties, but ow they were overcome. I'm we felt the value of intercessory r. And of course it rained and ed, but somehow it didn't seem atter when the sun came out in orning. The week was full of a joy that comes in His service. e your child was there.

lan, Iowa, Immanuel Lutheran h, Lyle Paulsen, pastor, has had y spring and early summer. 34 s and children have joined the h by baptism and transfer. A of 15 was confirmed in May. h and parish house have been ed by volunteer labor and the rty has been generally improved. w slide projector has been given e Sunday School. The work of women of the church is being anized. Two services are held Sunday during July and August. pastor has some particularly in- ing sermons to the children.

stby, Mont. The congregation ed Mr. and Mrs. Barrett Raum heir 25th wedding anniversary 6th.

Brush Lake Lutheran Bible was dedicated July 4th. Dr. ard Christensen of Augsburg e, Minneapolis, Minn., was the speaker. Many of the members put in much volunteer work on amp which is a joint undertak- y the Lutheran congregations in egion. This is a new project. editor had the joy to be with people a year ago. A family was held there July 9-13. The r camp was held July 20-26.

The Junior camp will be held July 27-August 2.

Mr. and Mrs. Jacob Rassmussen have moved to Williston to the Old People's Home. Mr. and Mrs. Chris Andersen also live there. Rev. Ejvind Nielsen is pastor of the Westby church.

N. M. BAPTIST JOURNAL JOINS CAMPAIGN AGAINST BEAUTY CONTESTS

The current issue of The Baptist New Mexican levels a strong attack on recent beauty contests in this state, referring to them as "nothing more than strip-tease performances."

"We will welcome the time when modesty and beauty begin to merge," an editorial by Dr. Lewis A. Meyers stated.

This editorial attack follows a similar blast at beauty contests, including the Miss New Mexico competition, made by Roman Catholic Archbishop Edwin V. Byrne of Santa Fe.

Dr. Myers' editorial declared: "We have been glad to see laymen and ministers in both evangelical and non-evangelical churches protesting the recent beauty performances with contestants coming from many areas of the state. While contestants of this kind have become the vogue in our day, it is, nevertheless, to be deplored and condemned."

The Baptist New Mexican editorial continued: "It is a low concept of beauty to place it on the basis of the physical . . . If 35-25-35 could add up to praises and prayers for the Kingdom instead of inches in pride and pulchritude, there would be no question about the church—her progress, her future, her cautious attitude, her conservative position in all matters touching the world, the risky, the daring."

CLERGYMAN ADVERTISES FOR LOST MEMBERS

The Rev. Joseph Wittkofski, rector of St. Mary's Episcopal church in Charleroi, Pa., felt something should be done about the usual summer slump in church attendance.

So he inserted an ad in the Lost and Found section of the local newspaper. It read:

"Lost or Strayed—hope not stolen, a few hundred of the Lord's sheep. Not seen for several weeks. Please return tomorrow morning to the green pastures of St. Mary's church in Charleroi where a table will be prepared and the cup will be running over. No questions will be asked.

The results: "Very satisfactory." Members who hadn't attended church since Easter showed up.

OBSCENE LITERATURE ORDINANCE UPHELD

District Judge Jackson B. Chase upheld an Omaha ordinance banning the sale of obscene literature. In a memorandum opinion, Judge Chase described one of the publications involved, the novel Peyton Place, as a "hodgepodge of mental sewage."

The opinion was in the case of Eric Nelson, a book and magazine wholesaler who appealed a Municipal Court conviction for violating the obscene literature ordinance. In sustaining the lower court, Judge Chase imposed the same \$100 fine.

Omaha's ordinance forbids the sale of "any comic book, magazine or other publication which, read as a whole, is of an obscene nature."

The 512-page Peyton Place, Judge Chase wrote, "can be reasonably construed to produce a corrupt and debauching effect upon many readers, particularly readers of youthful age."

Several magazines were included in the case but Judge Chase did not comment on them.

"It clearly appears," he continued, referring to Peyton Place, "that an examination of this particular exhibit should leave little doubt in the mind of any person who can read the English language as to the obscene nature of the publication when read as a whole."

Obscenity, the judge noted, is outside the constitutional guarantees of free speech and the press. He said an obscene book is subject to the police power of the state to prevent the channeling of "polluting matter" into the minds of human beings.

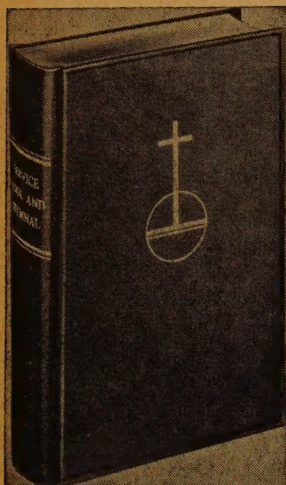
ONE LORD, ONE FAITH ONE BAPTISM

(Continued from Page 6)

"I beg you to live lives worthy of your high calling. Accept life with humility and patience, making allowances for each other because you love each other. Make it your aim to be at one in the Spirit, and you will inevitably be at peace with one another. You all belong to one Body, of which there is one Spirit, just as you all experienced one calling to one hope. There is one Lord, one faith, one baptism, one God, one Father of us all, Who is the One over all, the One working through all and the One living in all." (Phillips)

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The New Lutheran Service Book and Hymnal includes practically all of the familiar hymns, common to all hymnals, plus a selection of the best hymns from English, American, German, Scandinavian, and Latin sources, many of them with new translations made for the hymnal.

The service portion of the hymnal includes The Service (in text), The Service in two musical settings, The Matins, The Vespers, special services for Baptism, Confirmation, Marriage, Public Confession, Burial, and other liturgical material such as Introits, Collects, Graduals, References for the Lessons, The Psalms, The Canticles, General Prayers, The Suffrages, and General Rubrics.

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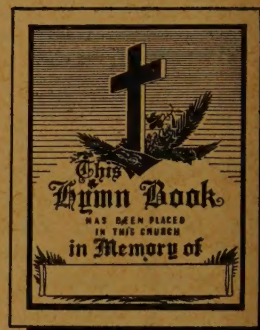
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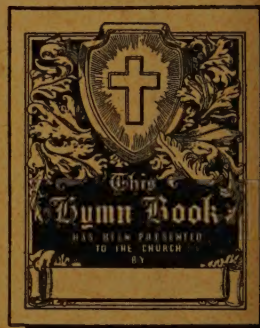
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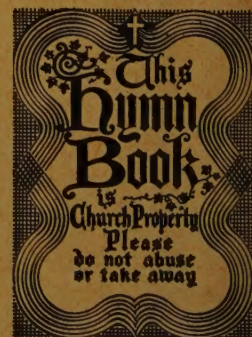
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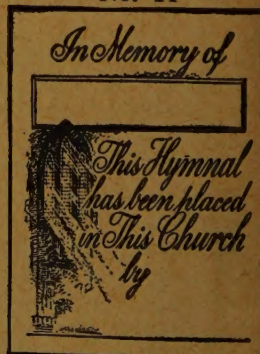
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